

EAST
WEST

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leo protest

New Year's
walkout

By BEN FONG-TORRES

SAN FRANCISCO — Galileo School students staged a peace-demonstration last week asking Chinese New Year be made a holiday.

At the school administration, acting principal James Kearney had a short-fused reply: No. In a delayed reaction, Kearney pointing at mass suspensions of demonstrators.

About 250 students at the predominantly Chinese-populated high school demonstrated at the Board of Education headquarters Thursday, February 5th, asking school officials to declare the next Chinese New Year Day — official holiday.

ILLEGAL

At the Board of Education, Assistant Superintendent Edward L. Man and legal advisor Irving L. L. told the students it would be "illegal" for the district to give the day off.

—Continued on Page 3

Mail census
k'd in court

Federal Judge Gerald S. Levin refused to issue an order stopping the planned 1970 U.S. Census by mail in San Francisco's Chinatown. At the same time he denied a U.S. Government motion to dismiss the suit on the ground the court has no jurisdiction over the census matter.

CENSUS SUIT

The historic suit was filed by Quon and Sik Wing Wong, poverty-stricken elderly residents of Chinatown, on January 6. Plaintiffs, represented by Attorney Edward H. Steinman of the Chinatown Office of the S.F. Neighborhood Legal Assistance Foundation, asked the Court to enjoin the taking of the 1970 Census until procedures are developed to provide for their inclusion in the Census.

They contended that the presently adopted procedures would exclude themselves and the class they represented. Such exclusion, they contended, constituted a clear violation of their Constitutional and statutory rights to be included in the taking of each decennial census. The case was heard before Judge Levin on February 3rd. The two plaintiffs contended that they would never receive the census questionnaire in the mail because the three agencies used to acquire addresses for the mailing — a commercial mailing list, information from the telephone carriers and a pre-canvassing of door-to-door looks for units, not people — were middle class oriented and would never discover the plaintiffs. The U.S. Government, represent-

—Continued on Page 5



Marion Kam Yin Lee, Miss Chinatown USA, and Marinder Liu, everybody's first princess.

GREG OWYANG

The winner:
Marion Lee

By WALLY LEE

SAN FRANCISCO — Miss Chinatown USA of 1970, after four-and-a-half hours of razzle and dazzle at last Saturday's beauty pageant, is a 21-year-old seamstress, fashion model, and university graduate who believes that being a future housewife and mother are the most important things about being a girl.

Marion Kam Yin Lee from Honolulu, won over 16 rivals representing 8 Chinese communities.

BUTTERFLIES

Her talent presentation, a classical Chinese fan dance entitled "One Hundred Fragrant Flowers in Bloom", was accentuated with a pantomime of chasing and catching a butterfly. She was outfitted in a traditional flowing Chinese gown and sequined headpiece.

Marion, a graduate of the University of Hawaii and runner-up to the 1969 Narcissus Queen in Honolulu, sponsored in the national pageant by the Miss Chinatown USA Committee of Hawaii, is reigning over the remaining days of the Chinese New Year Festival for the Year of the Dog. Her prizes also include a trip to the Orient.

At 5-foot-4, 109 lbs., and 34-24-35, Marion is the fifth Miss Chinatown USA from the islands since 1959.

BRAIDS

The title of Miss Chinatown San Francisco was given to 20-year-old Linda Chinn, who drew rounds of applause and approving shouts for her spirited flamenco and matador dances. Linda, a 5-foot-4, 105 lb., 34-24-35 commercial art major at the City College of San Francisco, had the most stylish of the contestants' hairdos: a crowning maze of braided hair.

During her interview, Linda said she considered history as the most important subject in school "to look in our past and see our mistakes."

First runner-up to Miss Chinatown USA is Marinder Liu, who was the most popular with the audience judging from applause that greeted her stage appearances. Marinder, a 21-year-old native of Taiwan, represented Los Angeles and performed a Chinese classical dance with a cha-cha beat and pantomimed Mandarin singing.

EYES HAVE IT

Marinder was asked what she would do if she fell in love with a man who spoke English but no Chinese while she spoke Chinese and no English. She answered: "I would use my eyes to answer him."

Marinder is 5-foot-6, 111 lbs., and 34-22-34.

Carol Lau, also from Honolulu, was named second-runner-up. A 1968 Narcissus princess, Carol is 20 years old, 5-foot-6, 115 lbs., 35-24-36 and is a senior at the University of Hawaii.

Third runner-up honors went to Doreen Woo, who represented Washington, D.C. Born in Sydney, Australia, she is 22, 5-foot-5½, 108 lbs., 34-24-36, and is attending Columbia University.

Sacramento's Miss Chinatown, Ginger Fong, was named fourth runner-up. Nineteen-year-old Ginger was elevated from first runner-up to the Sacramento queen title when the original winner abdicated to get married. Ginger is a sophomore at American River College in Sacramento and is 5-foot-5, 118 lbs., and 35-25-36.

May Low of Los Angeles was named Miss Talent. The 21-year-old UCLA English major performed a lively Chinese ribbon dance, manipulating two flowing ribbons up, down and around her.

Other contestants in the pageant were Bonnie Ming, Amy Ai, Kristina W. Huie, Vivian Gee, and Jeane Huey, all of San Francisco; Karen Hom of New York, Merry Cris Lo, Washington D.C.; Stephanie Jung, Seattle; Adlinna Yang, Philadelphia; and Ellen Joe Wong, Sacramento.

Memo No. 46
rescinded

By L. LING-CHI WANG

SAN FRANCISCO — Ronald H. Born, general manager of the Department of Social Services (DSS), has announced the rescinding of Memo #46 and its three subsequent revisions. The decision, announced on Chinese New Year's eve, means that "sponsors" of immigrants, pending further notice from the State Department of Social Welfare (SDSW), will no longer be required to contribute to the support of resident aliens applying for public assistance.

BORN REPRIMANDED

The announcement came during the regular meeting of the Social Services Commission. Following the announcement, Commissioner Douglas reprimanded the general manager for taking action without considering its legality and its repercussions in minority communities. Attorney Jack Siedman, representing his client, M. L. Wong, who earlier filed suit against Born, spoke of the destructive effects of the memo on the Chinese community and suggested that Born keep the SDSW informed about the legal meaning of "sponsorship."

Siedman, a lawyer at the Chinatown Legal Air office, filed the suit two days before the Commission meeting. According to the complaint, Wong applied for public assistance for himself and his family on January 27th and asked for immediate relief. His application was denied by a social worker in the DSS because "he refused to disclose the identity of his immigration sponsor and to sign an Authorization for Release of Information form so that Born could write the U.S. Immigration and Naturalization Service and request a copy of his sponsor's Affidavit of Support."

According to Siedman, the denial constitutes "a deprivation of plaintiff's right to equal protection of the laws under the 14th Amendment of the U.S. Constitution." The suit also cited violation of confidentiality and California's legal interpretation of a "sponsor." Specifically Wong asked the Court to issue a temporary restraining order and preliminary injunction to restrain Born from denying public assistance to him and all other persons similarly situated and to declare Memo #46-A "invalid and unconstitutional."

Federal Judge Alfonso Zirpoli set the first hearing on February 6 after a private conference in courtroom chamber with Siedman and Ray Williamson, a city attorney. In view of the prompt rescinding on February 5, experienced observers concluded that the hearing was delayed because the Judge wanted to give Born a chance to rescind the memo and to spare him the embarrassment of a court order. Siedman withdrew the suit after the meeting of the Social Services Commission.

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EDITORIAL

New Year off!

For the second time in two years, students at Galileo High have asked that Chinese New Year be made an official school holiday, in line with observances of such other ethnic and religious recesses as Christmas, Easter, Rosh Hashanah, and Yom Kippur. This time, a good number of them went down to the Board of Education to talk to officials.

In response to the students' efforts to express and assert their ethnic and racial pride, Acting Principal James Kearney has unleashed a most inappropriate response. He has taken it upon himself to remove a student body officer from her office for her part in an on-campus rally preceding the demonstration. He reportedly suspended an adult work counselor for being with the students. And, in a paranoid move right in line with the 'law and order' syndrome, he had cops surrounding the campus in patrol cars during Chinese New Year day, while more than a thousand Chinese students stayed home to observe the traditional Chinese holiday.

Kearney, who is said to have tried, unsuccessfully, to get the Board of Education to accede to his students' similar demands last year, gave them the same alternative he offered last year: To skip school, then bring a note from home explaining why they were absent. The insinuation was that if parents could make their excuses vague enough, and if the Board didn't swoop down on Galileo, maybe the students could escape without penalties.

That's pretty poor thinking, and the students know it.

But James Kearney is only one indication of the inequity with which the City treats Chinese New Year. On one hand, the event serves as a draw to attract monied tourists into San Francisco. For the Conventions and Visitors Bureau, it's *the* draw for February. It serves certain City Hall interests. And yet, it isn't quite enough a holiday. Last year, Mayor Alioto refused to let Chinese civil service employees have Chinese New Year day off.

That's pretty poor reasoning, and we should let Alioto know it.

This is an issue that transcends politics, that goes beyond any gaps between races, between generations. Galileo's students are asking that Chinese New Year — for religious, for cultural, for traditional reasons — be made an official holiday. All of us should unite and join the students.

First, parents and the community in general should bring the issue to the Board of Education, to demand that the school district make Chinese New Year a holiday for all Chinese students.

At Galileo, the students should demand that Mei-Lan Sam, student body secretary, be returned to office, and assert their exclusive right to elect—and to oust—student government officers. Students should bring the matter to any grievance court set up on campus, then insist that Kearney stop his hard-lined, hard-headed games.

And Mayor Alioto should face up to this issue. Is Chinese New Year a holiday or not? Is it only for tourists, or might Chinese students and workers also be able to celebrate?

All of us would like an answer. And we don't mean 'Gung Hay Fat Choy.'

—Ben Fong-Torres

Letters to the Editor

Yellow cowardice

East/West:

For too many years the color "yellow" has been synonymous with cowardice. There are relatively few persons who have not heard phrases such as "yellow belly," "yellow streak," and just plain old "yella." Doubtless these bits of degrading terminology have become so much a part of the American vernacular that they are used without a second thought. But why should they be considered "degrading"? And, indeed, by whom are they considered "degrading"?

As an individual member of the *Huangzhongren*, I am offended when the color of my people's skin is associated with cowardice. Is this a manifestation of paranoid reaction? If it is, then I have the company of twenty-odd million black people who react in much the same way when the color of their skin is associated with "evil."

Of course, many Americans are aware of the black man's struggle today; few are aware of the yellow man's struggle. Consequently, the whole color, or racial, issue is quickly becoming "bi-racial" in nature. That is, too few persons are aware of the fact that the rainbow of



YOLANDA GARFIAS WOO is showing her textiles woven on the strap loom at the Anneberg Gallery, 2721 Hyde St., beginning February 3. The gallery is open Tuesday through Saturday from 1 to 6 p.m.

humanity is of several colors, not two. Moreover, if America is to resolve its racial contradictions, it can do so only if it is aware that America is *multiracial* in national character; and that unquestionably the yellow race is quickly becoming America's "third half," so to speak. I cannot speak for the red or brown races, but I assume that they will speak for themselves. The yellow race must speak for itself.

"Tellin' it like it is" means this: "yellow cowardice" is a "Chinaman" who does not want to cause "trouble"; he is in fact the local "Chink" who only wants to stay in his laundry or restaurant and to be left alone. "Yellow cowardice" is an "Asian-American" or the ambiguous "Oriental" who is not referred to as a *yellow man* when the situation so dictates. When the conversation revolves round white and black, color and color, why not speak of

the yellow man as a yellow man, not as regional entity, an "Oriental" or "Asian"? If we speak of European-Americans, Afro-Americans, then it is not breach of good faith to speak of Asian-Americans. However, when we speak of white and black, we should also speak of yellow. Apples, apples and apples go well together when one talks about apple orchards; apples, grapes and grapefruits tend to leave one confused.

"Yellow cowardice" is claiming oneself a member of the Red Guards when in fact one is articulating oneself so much more fluently by calling oneself a member of the *YELLOW GUARDS*. If one is a member of the Yellow Guards, who will miss the message?

I am a yellow man; I won't miss it. I am singular in this respect.

Eugene F. Wong
Danvers, Mass.

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OGGY BON BON

By Manchester Fu

All right, you guys, cut it out. No more "Dog" jokes for this year's Miss Chinatown USA contestants. Remember, the Year of the Pig is next, to be followed by the Rat. So support your local pig in 1971. Meanwhile, let us introduce you to Charles Lamb's "A Dissertation Upon Roast Pig" based on an old Chinese manuscript. . .

Once upon a time there lived Bo-Bo, son of Ho-Ti, a farmer. The boy accidentally set fire to his father's shed and a fine litter of pigs perished in the blaze.

Does Ho-Ti wallop the dickens off Bo-Bo? No. All was forgiven when Ho-Ti tasted the first roast pork in history. Apple pie? That came later. . .

The Chinese love to tell stories, even back in the old pre-Shang days of mythology. And one fable tells of the poor farmer (All farmers are poor until the end of the story) who found a rat. It was lean, shivering, hungry. Instead of giving it a whack on the head with a hoe, the man took pity on the toothy thing with the long tail, gave it food and a corner to stay.

After a year of free loading, the rat disappeared. The farmer went searching. And trailing the tracks found a pot of gold.

This is the fable. More likely the rat bit the farmer and he died of injuries. But on the other hand, Walt Disney made a fortune with Mickey Mouse. Anyway, the local board of health seeks your cooperation in stamping out rats. If you see one, feed 'em. With arsenic or single it with old lace.



CHINATOWN BEAT: Backers of The Chinese World have one more week to dig up \$47,000 to keep it breathing. In limbo since September when it suspended publication, the world's oldest Chinese newspaper started in 1891 printed on litho stone. . .

Today mag doing a San Francisco spread has a reporter-photo team dodging firecrackers on Grant Ave. . . Newsweek correspondent Min S. Yee essaying our Celestial quarters and its people. First time a big slick sends a Chinese instead of a honky. Min speaks Cantonese and Mandarin. His interviews won't be filtered by an interpreter. . .

EAST/WEST GOES FAR EAST: East/west in Taiwan? Golden State broadcaster Tommy Tong toured the Orient recently. And took along copies of E/W to his son, Lt. Myron Tong, with the Naval Medical Research Unit-2 in Taipei. . . another local fellow with the naval medics is Lt. Kenneth Chew, son of dentist Dr. Albert Chew. A medical doctor by way of UC Berkeley and U. of Michigan, Lt. Chew is stationed in Pensacola, Fla. . .



The Oakland Trib critic skewered "The Star Spangled Boner", the musical comedy happening at The Little Fox. The Ex reviewer thought it was a bomb, but the Chronicle man wrote all around it and found it diverting.

The Little Fox is a small, intimate theater. We were so close to the stage we could see the leading man's quivering tonsils as he reaches for a high note. He comes in LOUD and clear. "I want you to be near me/ For I need you to cheer me. I was at the end of the rope/ And you came by to give me hope," he roars. Near, cheer, rope, hoe. The lyrics rhyme.

We laughed at Maurice Argent, the old Actor Workshop pro, who acted as if he had to go, jumping his cues. Before the other player fishes his line, Maurice reacts.

And the sets, painted panels with hooks fasteners, look as if they were borrowed from Galileo high school's drama department.

But the costumes are truly star spangled. Especially the man's which outdazzled Liberace's purple sequined jump suit.

There are good things - Fay DeWitt and McKenna Woods, the pair from "The Decline and Fall of the Entire World as Seen Through the Eyes of Cole Porter." Girl watchers may be fascinated by Jacqueline Lee who looks stunning in a Bunny outfit.

Ray Golden wrote the book, music and lyrics and directed this musical about a producer who gets half a million in refund from the Internal Revenue Service by mistake and parlays it into a show. It's bad, it's almost good.



OPENERS: Opening tonight at the Curran, Arthur Miller's "The Price" . . . "Ash Wednesday", a 40-day happening. At most local churches . . . and that pub in Sacramento by Kearny called The Bench used to be the Racquet Club and before that, the Ginger Lei -- which is the best name. Ginger has more snap. . .

New Year's walkout

—Continued from Page One

The students protested that other cultures were recognized with holidays — Christian students get Christmas and Easter vacations; Jewish students get off on Passover and other holidays — and contended that they should, as 15-year-old Germie Miu put it, get equal treatment.

The demonstration ended peacefully, but students vowed they would take the holiday anyway — which they did. Friday, 1,050 were absent, about 600 higher than the average day's total.

SECRETARY OFFED

But while they were gone, principal Kearney was setting off a few firecrackers of his own. He personally impeached (Diane) Mei Lan Sam, 16-year-old student body secretary, for being among the leaders of the noontime rally that triggered the demonstration. According to Diane, a junior, Kearney called her to his office, read the oath of student body officers to her, and claimed that she was not upholding her oath to "guide fellow students in the interest of their welfare and of the good of the name of Galileo." He then informed Mei Lan that he was removing her from office.

In a letter to Mei Lan's parents, Kearney said she had used a loudspeaker to exhort fellow students to demonstrate at the Board of Education; that "she violated the oath of office."

BY THE STUDENTS

Mei Lan, however, believes that getting Chinese New Year declared an official holiday was, indeed, for the welfare of students and for the good of Galileo's name.

Too, she said, "I think that since I was elected by the students, I should be taken out of office only by the students."

Kearney also suspended Milton



Galileo High sophomore Milton Lee, joined by a lion, was among 250 students asking for a holiday for Chinese New Year's.

Lee, work experience counselor at the school who joined in the march after urging students to keep things within the boundaries of the law.

Mei Lan said that Kearney told her and several other student officers that he may also suspend numerous other demonstrators by enforcing a school rule limiting cuts to three class periods. The rally, lasting the afternoon, took up three periods.

LION

The noon rally last Thursday began spontaneously, Mei Lan said, with students talking about last year's similar, collective desire to have New Year's made a holiday. Students gathered around a dancing lion, heard Mei Lan and two other students speak, and followed them, along with a teacher, Stanton Tong,

and Phillip Lum, Vice-Principal, to the Board demonstration. They took a bus down Van Ness Avenue to Nourse Auditorium.

For his part in the rally, Tong is reportedly in line for punishment from Kearney. Lum participated more as a chaperone than as a protestor, students said.

Last year, after some 1200 students at the high school signed a petition, the administration permitted students to take the day off provided they brought a note of excuse from home. Fifty-five percent of the students at Galileo are of Chinese descent.

The notes were required to state some legally-acceptable reason for absence such as illness or family emergency. The absences on Chinese New Year last year were about 500 more than normal at Galileo which has an enrollment of 2900.

HONESTY

Counselor Lee supported the students in their plea for honesty in recognizing the holiday and an end to the subterfuge of using a note.

Instead of recognizing the growing ethnic movement, however, Kearney responded to the holiday by beefing up police patrol around the school on Friday, with cops playing the part of truant officers.

Officials at the Board of Education told students to form a committee and, in effect, wait 'til next year.

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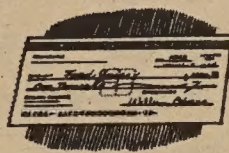
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CHINESE WORD-A-DAY

BY GORDON LEW

"HUNDRED"

Combine the words "one" and "white" and you'll have the Chinese word "hundred." The word "white" is used in this connection because of its sound and not of its meaning. "White" is pronounced quite similar to "hundred."

Lily is "hundred-closed-flower." A pleated skirt is a "hundred-folds-skirt." The word "hundred" sometimes means "all." Therefore all things can be written as "hundred things," all animals "hundred animals," all fruits "hundred fruits," etc.

In many instances "hundred" is used to mean all varieties. "Department store" in Chinese becomes the store of "hundred merchandise." Encyclopedia is the complete book of "hundred classifications."



Hundred

Cantonese
BAHK

Mandarin
BAI

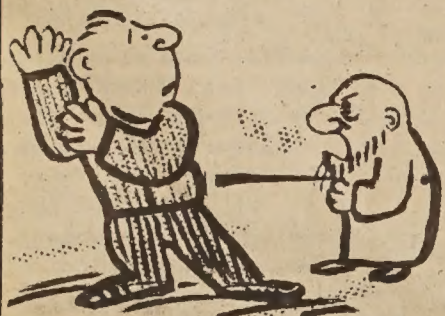
Due to superstition, many Chinese avoid using the word "death." What do they use instead? Well, sometimes they would use "hundred years" to mean death. "After a hundred years" means "after death."

Once at a birthday party for a 100-year-old man, one of the guests came up to congratulate him.

"Grandpa, I hope you'll live to 120. . . ."

Hearing this, the old man went into a fit of anger and drove the well-wisher away, saying:

"I don't depend on you for a living. Why do you have to come around and set a limit to my age?"



At the Chinese border: Ritchie Yorke and Ronnie Hawkins

On behalf of John & Yoko

LOKMACHAU — Two friends of Beatle John Lennon took his world peace campaign to the Hong Kong-China border here last week. At the border, they waved Chinese and English posters and shouted such statements as: "Peace! The world must have peace!"

The two emissaries were pop singer Ronnie Hawkins, 28, and Ritchie Yorke, a 24-year-old Canadian pop reporter for such music publications as Rolling Stone, Billboard, and London's New Musical Express.

WAR IS OVER

They were in Hong Kong as part of a world tour to promote peace. They had already been in Australia and Japan, carrying the slogan "War is Over — If You Want it." This was the message relayed by John Lennon and his wife Yoko around the world, via billboard signs, during the Christmas season.

Yorke, arriving in Hong Kong, said "We feel we must take our posters to the border. All we want is world peace — the same as John and Yoko do."

"Selling peace is like selling soap," Yorke said. "If you bash peace down people's throats long enough and loud enough, you'll get the message through."

Hawkins had said they wanted to cross the border — but the closest

they got to China was the "No man's land" area of Lokmachau.

So far, Yorke said, reaction has been good to their campaign, and they, along with John and Yoko and their Peace Council, are calling 1970 the year "1 AP" (After Peace). Yorke and Hawkins stayed in Hong Kong for three days and were hoping to organize a chapter of the Peace Council there.

Police chief gets busted

SAN FRANCISCO — The troubled San Francisco Police Department is being overhauled this week by new Chief of Police Alfred J. Nelder.

The incoming head replaces Thomas Cahill, fired on February 2nd by Mayor Joseph Alioto. Nelder, who served as Cahill's deputy for 11 years, took office Monday.

Given a simple order from Alioto to "cut crime," Nelder has announced sweeping personnel changes, streamlining of department structures, "computerized crime fighting" systems, and more on the streets in the late night hours.

As for police-community relations, Nelder said he and his aides will check personally on police-community relations. "We want stepped up police involvement with the community," he said.

There was no elaborate press conference two days after Cahill's ouster, that with juvenile delinquency on the increase, he was getting cracking on programs to deal with youth and schools.

Nelder did add, in his first press conference two days after Cahill's ouster, that with juvenile delinquency on the increase, he was getting cracking on programs to deal with youth and schools.

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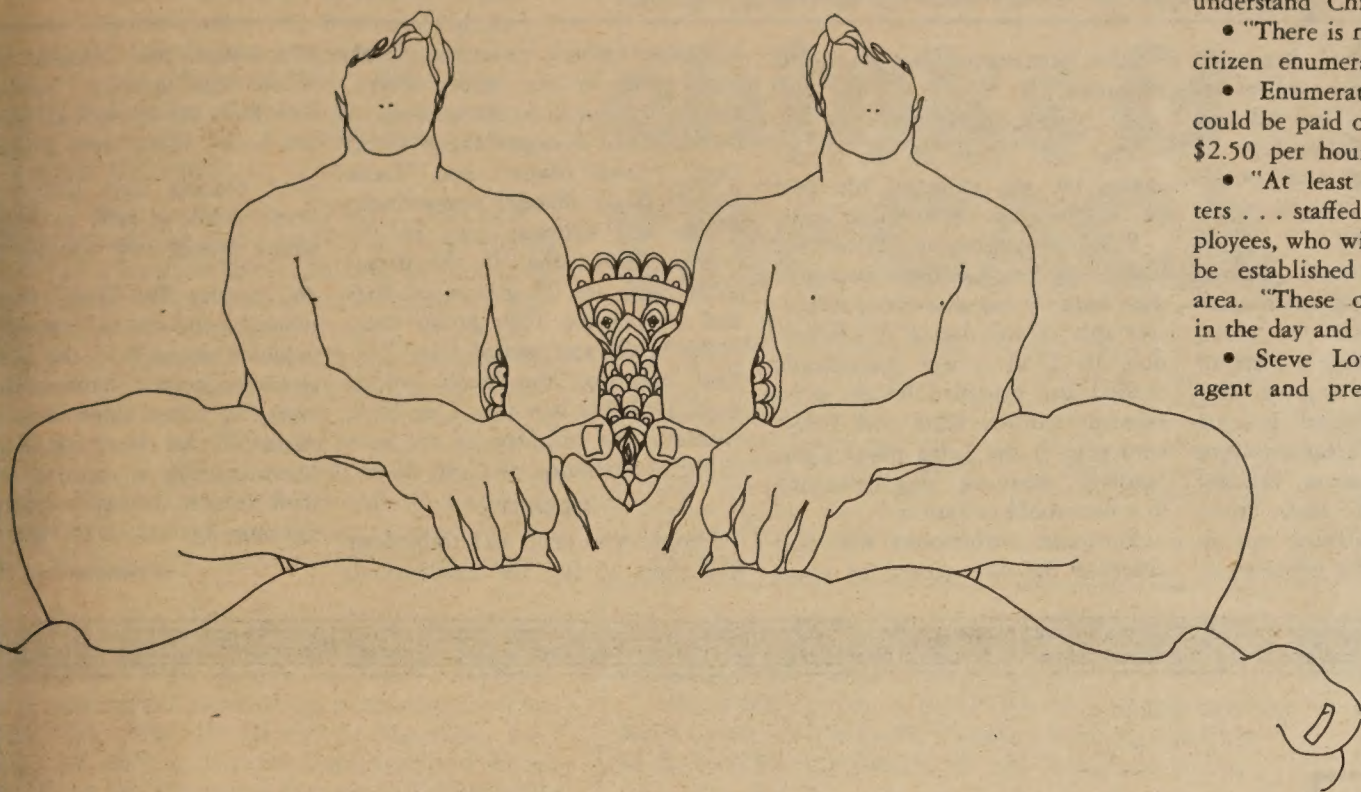
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understand Chinese."

- "There is no bar to hiring non-citizen enumerators."
- Enumerators in Chinatown could be paid on an hourly basis of \$2.50 per hour.
- "At least two assistance centers . . . staffed by paid census employees, who will be bilingual," will be established in the Chinatown area. "These offices will be open in the day and during the evening."
- Steve Louie, former custom agent and presently a real estate

in the affidavits and said, "We are convinced that the method of enumeration to be used is fairly and rationally suited to bring about the desired ends of maximum enumeration. The Bureau of the Census cannot be expected to make questionnaires available in every conceivable dialect." Also, Levin said, "To force (the bureau) to abandon their plans, even for a limited period, would entail considerable expenditures of time and money and upset the situation as it has existed for some time."

However, in denying the Government's motion to dismiss the suit, the judge opened the way for the plaintiffs to make their case again in the future, if the Bureau fails to comply strictly with the procedures set forth in the affidavits submitted by Taeuber and Mullikan.

Steinman now has a choice of either asking Judge Levin for a hearing or moving on with an appeal.

—L. Ling-chi Wang

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Francisco Art Institute.

His one-man exhibitions include the Kelley Galleries, Guy S. Millberry Union at the University of California Medical Center, and John Bolles Gallery, all in San Francisco.

The de Young exhibit runs through February 23rd.

Mail census ok'd in court

(Continued from Page 1)

ed by Attorney Grey Lewis of the U.S. Department of Justice, asked the judge, as expected, to dismiss the suit and vigorously defended the "mail-in, mail-back" procedures.

An affidavit of Conrad Taeuber, associate director of the Bureau, outlining the meticulous steps to be taken during the pre-canvassing and post-enumeration periods, was sub-

mitted by the defendants. Using pragmatic arguments, Lewis pleaded that a change of procedures would create "chaos across the nation" and a loss of "millions of dollars".

ADDITIONAL FEATURES

During the course of the three-and-a-half-hour debate, the defendants — Maurice Stans, Secretary of the U.S. Dept. of Commerce, George Brown, Director of the U.S. Bureau of the Census and Richard J. Mullikan, area director of Northern California and Northern Nevada for the Bureau — disclosed a number of hitherto unannounced procedural features for Chinatown. Among them were:

- 100,000 copies of the Chinese translation of the instructions for completing the questionnaire have been ordered.
- Census enumerators for the Chinatown area, with few exceptions, "will be residents of that area and be required to speak and

broker, was hired as Chinatown Community Census Educator on February 2.

- Bureau "will be pleased" to receive lists of addresses from community organizations.

The judge promptly asked the defendants to put these items in the form of an affidavit. This was done following the hearing on the same day.

STEINMAN'S RESPONSE

The next day, Steinman submitted his response in the form of an affidavit in which he pointed out that "Mullikan's affidavit shows that various procedures are planned for the future," and that the additional features listed are "totally irrelevant to the issue of granting a preliminary injunction, which focuses solely on the unconstitutionality of implementing the mail-out, mail-back procedure."

In handing down his decision, Judge Levin expressed his satisfaction with the procedures set forth

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color, a native of the City, has exhibited at Berkeley and at the San

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The year's best friend

By SHAO CHANG LEE

Again we are facing a new year. Swiftly "the Year of the Cock" passes, and instantly comes "the Year of the Dog."

Looking back, we note that in "the Year of the Cock" the good earth was infested by some troublesome creatures. While carrying on their destructive activities, these creatures unwittingly have helped in hastening the development of science and technology and of the awakening of social consciousness.

The socially awakened began to question the old order and to re-examine themselves. They resolved to better human relationships by making themselves more responsive to each other, as well as to people of other racial origins.

The Cock must have crowed joyfully, when the Apollo astronauts landed and walked on the moon and returned safely with a piece of "moon cake" which is of great value to scientists and mankind. It must have uttered a cry of pleasure, when the Russian cosmonauts brought back safely to earth their Soyuz space crafts after carrying out in space the cold welding experiment,

weather observation and geological research.

FAMILY DOG

The old "Year of the Cock" passes, but the game of life goes on in "the Year of the Dog."

Since the beginning of recorded history the dog has been associated with men. It has played an important role in the drama of civilization. In 1758 it was scientifically studied and classified by the great Swedish naturalist Karl von Linne, who gave it the Latin name *Canis familiaris*, meaning "dog belonging to a household or family."

European astronomers who first observed the two groups of twin-

klings stars (which are separated from each other by the Milky Way), imagined them to be the outlines of two dogs and so named them "Great Dog" (*Canis Major*) and "Little Dog" (*Canis Minor*) respectively.

The old Chinese map of the heavens shows that in the firmament there are 28 groups of stars and that in the 16th group there is the bright star named *Lou-Chin-Kou*, meaning "the stately golden dog." Probably it is the "Dog Star" (*Sirius*), the brightest of the stars in the constellation of *Canis Major*.

HEROES

People who keep and train dogs find them to be "the most social,

affectionate and amiable of whole brute creation." Further, they have the unusual ability to detect scent. Their rapid sniffing

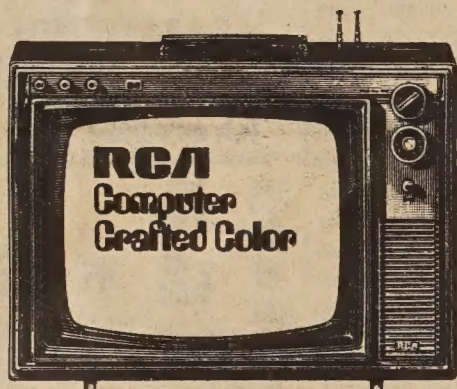
alert hearing have helped save many lives as well as recover stolen money and valuable objects.

As "Seeing Eye Dogs" they are rendered and are still rendering valuable services to the blind. As residence guards, hunters, pet traveling companions, they are remarkable for their quickness in understanding a situation and their instant display of courage in fighting against thieves and

—Continued on Page 9

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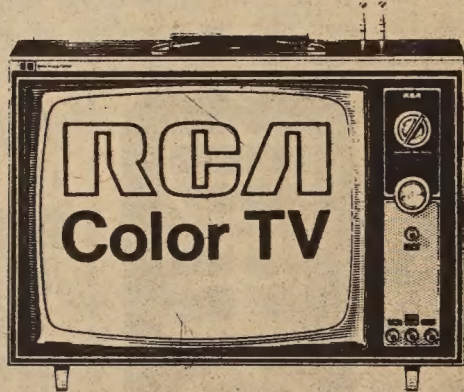
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By FRANK CHIN

Kenneth Lamott in West, the Los Angeles Times' Sunday magazine of January 4th, 1970 says that in terms of superficial similarities to the black's rhetoric, dress, the rebellion of S.F.'s Chinatown seems to be directed against the older generation of Chinese and Confucius and not white racism, or the white establishment.

It's nice of West magazine to say that. They have to say that, considering that Lamott's article of approximately 14 full columns is the lead article on Chinatown in the article by Jeffrey Paul Chan, a Chinaman, was only 4 columns and boxed, as if to say, "Here's an article by a real Chinaman!" But the real lowdown on Chinatown's at comes from a white man. The point is that a white man presumes to know more about Chinatown than a Chinaman does. The insult is that the whites buy, edit and publish everything written by Chinese and thereby control not only the image of Chinese that operates in the general culture but control the Chinese people's presentation of themselves to the world.

It's true that we...I'll confine this to my personal point of view...that I'm hostile toward the Chinatown establishment, the Six Companies and their sub-groups manufacturing and successfully marketing the Chinatown stereotype. I find the stereotype disgusting. Lamott overlooks the fact that the stereotype and the insult to realize the stereotype in practice is a defensive measure, is a response to white racism and is founded on the assumptions that Chinese, even native-born Chinese will be foreigners in America and that America will always be hostile toward Chinese.

Both assumptions operate in our language. We grow up calling ourselves "Chinese" and everyone else "American." The Chinese have bought their security in this country with their manhood, their self-respect and dignity. The words "self-respect," "dignity," and "respect," as they are applied to us, are patronizing.

'WE'RE CHINAMEN'

Every aspect of the stereotype exists to assure Americans that we are no danger to the white race, their economic system or anything at all. The reason we work so hard to tell America that we're devoting our effort to being not very much is fear. Fear of whites. The stereotype pleases the whites because it is an expression of self-contempt on our part. We are not Chinese. Not white American. We're Chinese-American. We're Chinamen. For us to declare ourselves to be things we are not is to reject what we are. We declare our self-contempt. We are not black or white. We are not Panthers. What got me down at the LA conference where we met was the manic parroting of black militants and their more heavy, hip and blacker-than-thou games. The reaction to my talk was pretty disheartening...the reaction from the "heavy" elements. Once they figured out or had it explained to them that I was talking about identity, they sniffed and said, "Oh, yeah, I don't see why he had to talk about it, because we've already talked it out." As if talking it out among ourselves was a solution to the problem. The talking about identity, as they describe the process, is a kind of lightweight group therapy, more accurately a cocktail conversation topic that's grown stale. This indicates that they don't understand language, period. We don't know what it's for or how to use it.

The brand of self-contempt they reveal is, like everything about us, comical. I mean, in a nation racked with violence and tension, a nation desperately in need of comic relief, in need of laughing at the very thing they're afraid of and tired of but too afraid of to allow themselves to run them...among these sweaty, anguished off people comes a kind of up-dated minstrel show, only with Asians dressing up in funny black costumes and putting on the funny black accents and saying black things...things like, "We gotta, you know, come together, and get our thing, like all together, can get it on and take care of business." And the Chinese says, "Right on."

PLAYING BLACK

the whites, to Tom Wolfe who was sympathetic, obvious that we're acting out self-contempt. And an objective, journalistic description of us radical is laugh-provoking. Why, why do you think we're suddenly popping up on the media now? Not black. To be a laughing stock in hard times. In expression it was the burlesque clown, the baggy comedian, the Stepin Fetchit nigger. Today it's the young Chinaman playing black. The loudmouthed, imbecile, impossible to take seriously. And sadder because those of us who are media-hip

chinamen, chinks & the CACA

This scathing essay on Chinese stereotypes is excerpted from a letter written by Frank Chin to a friend. Chin is a 30-year-old native of Berkeley. His short story, "Food for All His Dead," was anthologized in *Young American Writers* in 1967, and an excerpt from his Jackson Award-winning novel *A Chinese Lady Dies* (unpublished) will be included in *15 Nigromancers From Now*, due out this year on Doubleday. Chin teaches two Asian Studies courses at SF State.

East/West welcomes and will provide space for responses.

and are taken seriously are no better. The kids have added a comic turn to an already funny stereotype. The Chinatown Establishment continues to plug it.

Tom Wolfe's article in *ESQUIRE* was a double-barreled laugh smash. Not only did it make a laughing stock out of the kids, but it provoked the Six Companies, in the form of its parasite organization The Chinese American Citizens' Alliance, to come out and re-state, for the embarrassment of all, the stereotype. The difference between the Six Companies and the kids is that the Six are taken seriously...they might be laughed at but they're taken seriously in the way that Disney's animals who act like people are taken seriously. Thanks to the Six, we are a sentimental cartoon. No one hates us, but there's nothing real about us. It's a measure of the Chinatown genius that we can be omnipresent in American society yet completely, even brilliantly irrelevant to it.

The CACA's letter to *Esquire*, reprinted in *EAST/WEST* of December 3, 1969, is worthy of study for two reasons — (1) it is written in the voice of the stereotype and describes the stereotype in simple and direct terms, and (2) there are indications that the CACA, if not the Six Companies, is losing its perspective and therefore its grip.

"We feel that he has taken one small facet of Chinatown and has blown it up out of all proportion to its place in our community."

Right off the bat, they're chinking. This sentence is not English, not formal English not colloquial English or a blending of the two. It's bad English since they're obviously trying to write in that language. Look at the heaps of prepositional phrases. In English the last phrase is assumed but not to the CACA, "to its place in our community" is for the sake of sound. The sound of intellect. White intellect. And in that respect it's a brilliant flaw. Here's proof that the Chinese are whites' ideal minority. They want to be white. They're smart. But not too smart. The best of them will never be too white. The prolixity and show of effort to be high falutin shows how little we really are.

SCOLDING THE KIDS

Of course we have had problems with young immigrants from Hong Kong, handicapped as they are by language problems and a lack of marketable skills. Too, they have acquired some of the less desirable mannerisms of other youngsters in this city similarly handicapped by lack of marketable skills. Certainly we were dismayed, as any group would be dismayed, by the crude insults to Dr. Jenkins, local superintendent of schools. We were alarmed at the violent turn taken during the course of our traditional New Year celebration.

An amazing paragraph. It says that only immigrant kids have problems in America, in Chinatown. It implies that all native born are well-adjusted and like this paragraph and this language, all semi-white and witless. It says the only problems these immigrant kids have are problems of adjustment. It also says that the good Chinese, the Chink, hates blacks, is not black and loves whites. It scolds the kids, these stupid understandably unsophisticated handicapped foreigners, for acting like "other youngsters in the city similarly handicapped by lack of marketable skills." I don't think the Black Panthers have ever heard themselves so politely described before by Chinese. It's the language of a redneck being understanding and polite. Compare it to George Corly Wallace's description of Negroes and Black groups. But the point of this paragraph is that it, like the whole letter itself, betrays a recognition of the mass media's power and influence on Chinatown culture. Why else write this letter

to *Esquire* and get it published in English in Chinatown papers? Where else did these poor screwed up gullible foreign born Chinese kids get corrupted but in their own homes, inside Chinatown watching a tube showing "other youngsters in this city handicapped by lack of marketable skills," doing nasty things?

This recognition of the outside world's impress on the daily lives and intimacies of Chinatown might be accidental. Maybe the CACA doesn't know what it's saying. But let's say they do.

For a hundred and sixty years the Chinatown Establishment...I'll call 'em the Tongs because I don't like 'em and it's a nice white Nasty they don't like to be reminded of... has kept Chinatown closed by keeping it open. Open to vigilantes. Open to any kind of curiosity seeker, investigator and village idiot out on a spree. And tourists. A coup of schizophrenic genius. Open to humiliation, as without privacy as a public toilet, a kind of whore, Chinatown remained secret and became a commercial success.

CHINATOWN AN ENIGMA

Chinatown remained impervious to outside influence and invulnerable to meaningful scrutiny and examination. You're familiar with the little literary form that's come into being, *THE CHINATOWN MYSTERY*, wherein our writer, our cultural investigator, armed with understanding and a personal Chinese friend, go into Chinatown, sit in every front room, eat up a lot of home cooking, drink a lot of tea, wear some hand laundry and learn only that "Chinatown is an enigma." "The Chinese are indeed inscrutable." The only way to understand the Chinese was to engage in diplomatic relations with the only Chinese who'd speak, the Tongs.

Implicit in this letter and especially in this paragraph is the fear that the tongs are losing their control of Chinatown. They're especially concerned about losing their influence on the young of Chinatown, especially the native-born kids who are necessary to perpetuate the tongs' hierarchy, man their legal and financial apparatus, and present a modern and super straight, super-assimilated front to the world outside Chinatown.

For whatever it may be worth, we take satisfaction from Mr. Wolfe's implicit recognition of the fact that such conduct as he reports is completely out of pattern for Chinatown.

A rebellion by definition is unconventional. A rebellious attitude is one that is hostile to convention, so they take satisfaction in congratulating Wolfe for using the language correctly. Wolfe never said or implied that the rebels were anything else but rebels. "Out of pattern" isn't English. It's pseudo English. It's "me heap sah-bay" Chinatong buck buck bugaw.

Zeroing in, as he does, on the dissident minority, he has presented a picture of San Francisco's Chinatown which is completely unrealistic. Your readers might conclude that Chinatown is enduring some kind of "reign of terror" which simply is not the case. . . Your readers might conclude that San Francisco's Chinatown, which is one of the greatest settlements of Chinese outside Asia, has suddenly become a discredit to those, our ancestors, who worked so hard and so successfully to establish Chinatown as a place congenial to Chinese culture, as an oasis in which ancient and sound traditions still were authoritative guides to personal conduct.

Chinatown might still be a credit to "those, our ancestors, who worked so hard and successfully to establish Chinatown" blah blah, for commercial gain. But those our ancestors who did that were certainly a discredit to those our ancestors who worked in the mines and on the railroads. At every turn the tong fathers in their zeal to suck off America has sold their self-respect and the dignity of their people down the river.

They like to be called "Chinese-Americans," not "Chinamen." They prefer to talk about "the Chinese community" and only reluctantly give in to the general usage of "Chinatown." Both of their preferences in names are pseudo-scientific and very respectable, therefore, in white terms. And both are un-natural in the mouth. It was the whites who made the names Chinaman and Chinatown ridiculous, not the Chinamen themselves. The name chinaman, for most of us, is our only connection to our Chinese American cultural heritage and ancestors. The whites made it a lousy name because they thought us a lousy people, a race of servants. For a Chinaman to play the white game of "Chinese-American" for the sake of transcending a less than respectable (in white terms) background is to admit self contempt and embrace it by declaring yourself and your Chinamen ancestors no good. It's like the Blacks of the 20's, dressing up, straightening their hair and for the sake of respectability in the white world, asking to be called "colored people" because "black people" or "Negroes" bespoke a crude background.

(First of two parts.)



FORUM

Dumke vs. international understanding?

On the Forum this issue is the Community Committee for International Students, to protest a proposal to reduce or eliminate international students in state colleges in California. The CCIS has completed a massive letter-mailing campaign to government and education heads. "It is our intention to stir up sentiment in the community," says Jerry Lee, president of the CCIS of San Jose.

Recent articles in the newspapers reflect a growing awareness of the need to reduce the tax burden of the people of California. The latest of these proposals is designed to achieve greater economy in our State College system. One aspect of this proposal, which comes from Chancellor Glenn Dumke, is the elimination of all new foreign students. While we agree with the need to economize, we feel that in the case of foreign students, we have much more to lose than can be gained.

Foreign students comprise only about 2 percent of the enrollment in our state colleges, 4,400 out of 180,000. The tuition which they pay starts at \$360, about three times what the California student has to pay. The savings, by elimination of foreign students, is very small. This would not solve the state's financial problems.

SPACE

An additional thrust at the foreign student is made on the basis of space. If the 4,400 foreign students were removed from the state colleges 4,400 California students could be enrolled. There is no argument with the cold logic of numbers, but these figures fail to indicate the total contribution of the foreign students and what this loss would mean to the other American students and to the State of California.

Foreign students entering our colleges are a cross section of countries in the world. The majority of

students are from the newly emerging countries of Asia, Africa, and South America. These are the countries which will have a large influence on the world of the near future. These students should be having first hand contact with our students in the state colleges. This will help our youth develop an understanding of these countries and their problems. The foreign student can learn how our country operates and understand the ideals and hopes for world peace of the American people. At a time in history when this is so very important, are we suddenly to decide that we are to become isolationist and close the door to the few who come here for their college education?

Foreign students coming to this country represent the highest qualified students in their country. They have been forced to prove themselves before they arrive here. They must meet the same high qualifying standards as the American student. They must be able to understand and speak the English language sufficiently well to participate in all classes in which only this language is spoken. They must be willing to spend long hours in study. They are determined to earn high grades, not only as honor for themselves but also for their country.

EXCHANGE

The world is shrinking — it used to be weeks, then days, now only hours to reach any place on earth. It is only a week for a round trip to the moon. The need for understanding and tolerance of other people and other cultures has never been greater. Our college youth need a first hand contact with people from other countries as part of their education. Through the open discussions, the chance to mingle socially and even to share rooms and apartments is one of the most dynamic ways to accomplish this.

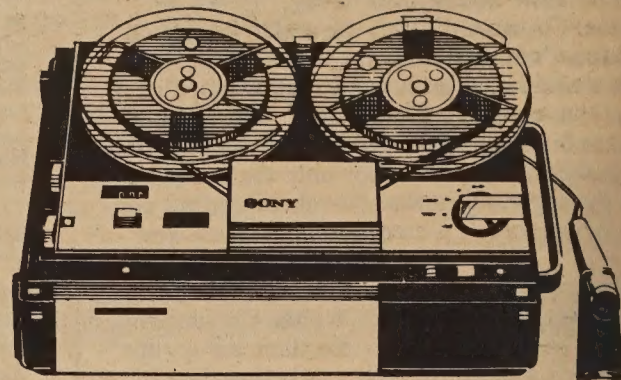
We have spent many, many thousands of dollars on sending Peace

Corps representatives to other countries to develop international cooperation and mutual support. The foreign student in our college is part of this same type of endeavor. As they learn agriculture, medicine, education, engineering, chemistry and other subjects they are preparing for the day when they can return home to help raise the standard of living and make a better life for their people. It seems rather contradictory to promote this effort on the one hand and abandon it on the other.

Not only do foreign students come here to our colleges but many hundreds of our students from the state colleges attend colleges in Overseas Expansion Programs in Spain, Italy, France, Germany, Sweden, Japan, Taiwan, Israel, Peru, and others. The Chancellor's Office has continued to support, endorse, and recommend expansion for this program — assuming that the American student will be welcomed in foreign lands. It seems a little naive to expect that these countries will continue to welcome our students while we tell them we are unwilling to reciprocate when foreign students seek enrichment in our California State Colleges.

We sincerely ask the Governor, the Chancellor, the Trustees, and the Presidents of the California State Colleges to retain the foreign students in our state colleges that we, in California, may continue to be in the forefront of those reaching out for cooperation and understanding between all nations, with the aim toward an ultimate peace throughout the world. May our motto continue to be "International Understanding Through Education."

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No. 1 flight completed

SAN FRANCISCO — China Air became the first Chinese airline in history to offer regularly scheduled service between the U.S. and the Orient February 2nd when its trans-Pacific inaugural flight landed at San Francisco International Airport.

On board the new Boeing 707, which bears the company's name in English and Chinese characters, were 100 leaders of the government and industries of Taipei, Hong Kong, and Japan.

The inaugural passengers were flown to the U.S. by San Francisco Mayor Joseph Alioto who in hand to present a key to the city to Mayor Henry Y. S. Kao of Taipei, San Francisco's newest city. Also attending the ceremonies were The Honorable H. H. Chow, Consul General of the Republic of China, and The

Honorable Eikichi Hara, Consul General of Japan.

Arriving on the same flight was Ben Y. C. Chow, President of China Airlines, who hailed the inaugural of the daily (except Sunday) service to Tokyo, Taipei and Hong Kong as the first step in a three step program which hopefully will see China Airlines flights to Europe and around the world within a few years.

Cupid joins the dog

SAN FRANCISCO — Cupid will help celebrate Chinese New Year 4668 when he lends his colors, red and white, to the theme of the 1970 Miss Chinatown USA Fashion Show Luncheon on Valentine's Day, February 14th, at the Four Seas Restaurant.

Mrs. Jack Chow, chairman of the Chinese Chamber of Commerce affair, said red and white table decorations

and programs will complement the fashions of Li-Li's of San Francisco, a custom dress designer, and the furs of Stephen Fong.

Both occidental and western influences will appear in Mrs. Lili Fay's creations. These include, for evening wear, an aqua blue, full-length "banker's coat" of a design similar to those garments worn by the old Chinese Mandarins and a double-breasted pants suit of yellow, the latest spring fashion color, for street wear.

Musical accompaniment and entertainment will be provided by butterfly harpist Sonia Tom, pianist Mrs. Jason Yuen and singer Willis Tom. The commentators, Mrs. Andrew Young and Mrs. Harry Tong, and the models, including Marion Lee, Miss Chinatown USA and the 16 other contestants, are under the direction of Mrs. Helene Loy Ah-Tye, fashion model co-ordinator.

Other chairmen for the 11th annual show include Mrs. George Hall, finance; Mrs. Emma Lee Ung, advertising; Mesdames Chuck Louie and Henry Woo, tickets; Mesdames Yut Nan Kwok and Charles Leong, setting, and Mesdames Eugene Chinn and Thomas Hsieh, sponsors and prizes.

The year's best friend

—Continued from Page 6

This "Year of the Dog" is traditionally called KENG HSU NIEN. As a noun, KENG means "a public road"; as a verb, "to restore", "to change". HSU is the name of the Dog in the Sixty-year Cycle, and NIEN is the character for "Year".

As interpreted by some mystics this KENG HSU NIEN or "the

Year of the Dog" is to be a year of dynamic change all over the globe. It is to be a "year of the people" in which the poor continue to suffer from travail, ignorance and disease, while the well-to-do, in their game of life, fumble, blunder and even lose the happiness they seek.

But it is to be a year of softening discord and hard-heartedness; of restoration of mental health and of development of new ideas in the fields of science, technology, education, art, the transportation system, etc. Furthermore it will be a year for the awakened to double their efforts in tackling problems of common concern. The opportunity to lend and receive a helping hand as well as to give and receive a word of encouragement will be theirs to grasp and enjoy every day throughout the year.

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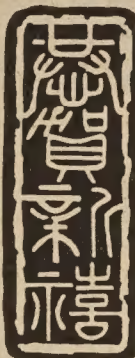
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Democrats' Dinner

The Chinese American Democratic Club will have its Thirteenth Annual Chinese New Year Banquet Saturday, February 14, at Joe Jung's Restaurant, 881 Clay Street, at 9:00 p.m. after the Chinese parade. Tickets at \$7.50 a person will be available at the door.

For art's sake

SEASIDE — Charles Y. Lee has been named to head the Seaside City Bicentennial Committee.

Lee, who has been teaching in the Monterey Peninsula since 1951, has served as Chairman of the Art Commission, and has been instrumental in turning City Hall into an art gallery, presenting free public lecture-demonstrations in paintings, art and crafts, and giving art scholarships to deserving art students in the area.

CACA News

At the recent installation ceremonies of the Oakland Lodge, CACA, Robert B. Wong became president. Other officers include Bruce Quan, vice president; Francis Chun, secretary; William Louie, assistant secretary; Charles Chao and Peter S. Chong, auditors; David Young, marshal; Richard S. Lee, sentinel; Godwin Jung, collector; and Henry Chew, grand representative. Bill Lem was MC for the evening.

Grand President Francis Louie presided over the installation of San Francisco Lodge of CACA which saw Harold Y. G. Fong installed as president.

Fong stressed in his address that "We should not insulate ourselves from the community, and in the area of community relations where our members and the Chinese people are affected, we need to be involved."

Other officers for 1970 include: George H. Louie, vice president; Fred H. Huie, secretary; Henry W. Fong, assistant secretary; Albert Pon, financial secretary; Leonard Louie and John G. Yee, auditors; Chuck Q. Fong, marshal; Anthony

**DEEM
SUM
心點**

Wong, sentinel; George H. Leung, collector, and William Jack Chow, grand representative.

Oakland Teens

OAKLAND — The Oakland Chinese Teen Club has elected Sandra Wong as its new president. Other officers include Pat Ng, vice-president; Denise Tom, secretary; Jackie Chew, treasurer; Elliott Low, Sgt. at Arms; Gene Wong, parliamentarian, and Marsha Mak, historian.

Tinker well

SAN FRANCISCO — Jin K. Lee, Supervisory Inspector of Aircraft Engines at the Alameda Naval Air Station has been selected to undertake intensive and specialized technical training on jet engines at Tinker Air Force Base in Oklahoma

City, Oklahoma. Upon completion, he will return to Alameda to instruct others on the latest developments in the field of jet engines.

Wedding bells

HAYWARD — Married recently at the Seventh Day Adventist Church were Dr. William Shu-Ru Hwang and Jean C. Y. Tsai. The Rev. Wallace Chan officiated at the ceremony at which Jane and Robert Hwang served as hosts and attendants.

Jean, a graduate of the University of Southern California is the daughter of Dr. and Mrs. Luk S. Tsai of Victoria, B.C. Dr. Hwang is a graduate of Howard University School of Dentistry, and is the son of Dr. and Mrs. Joseph R. Hwang of Oakland. The newlyweds will reside in Philadelphia.

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減價
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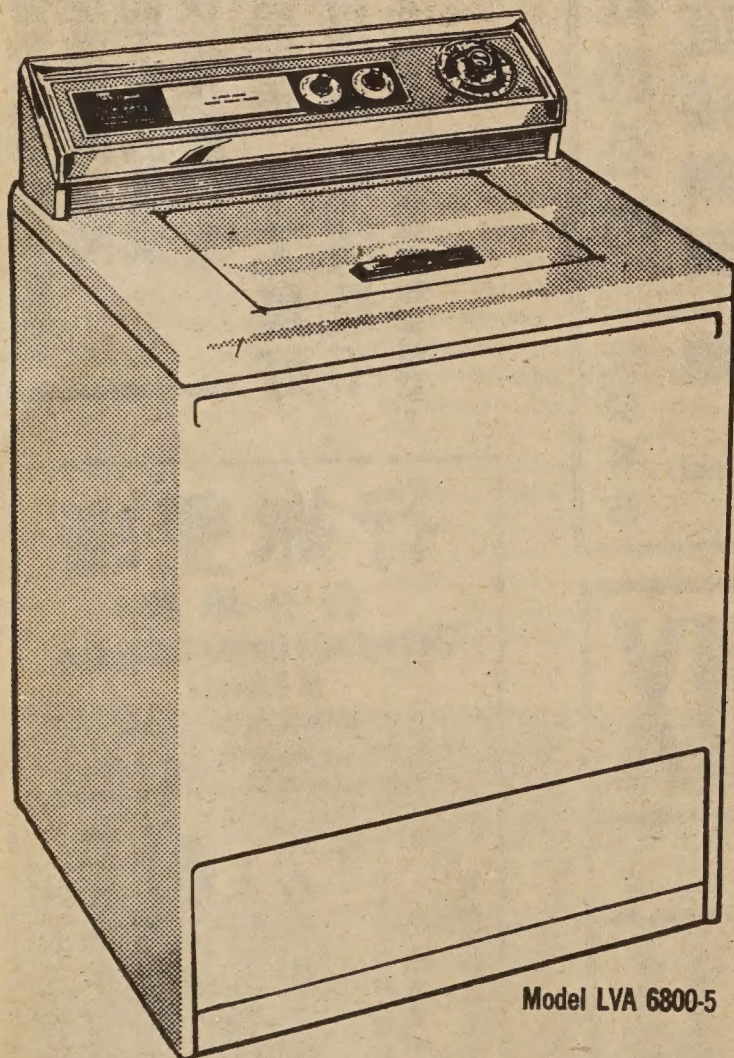
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衡門閣主編 周基沾著

此書出版所傳得之利潤全部送給美國大埠文化中心基金會儲作經費之用。本書定名「宇宙古今奇觀」並定期於一九七零年八月八日出版。在聯合國立案現版權標準參萬部面世式集中英文字後續出版六萬部。本書乃係解決人生終身之各大問題內容豐富分析精確讀者對書內如有不明白之處來信必答不收分文。版權所有不得轉載現擬國外國內招商代理大埠總發行處中國城雜貨店售價每本壹元貳角五分。毛五仙代理取書每本壹元正。同時並徵求書賦歌詞竹枝詞聯語及奇情小說等歡迎批評及投稿以便宣傳中華文化幸甚社會幸甚。

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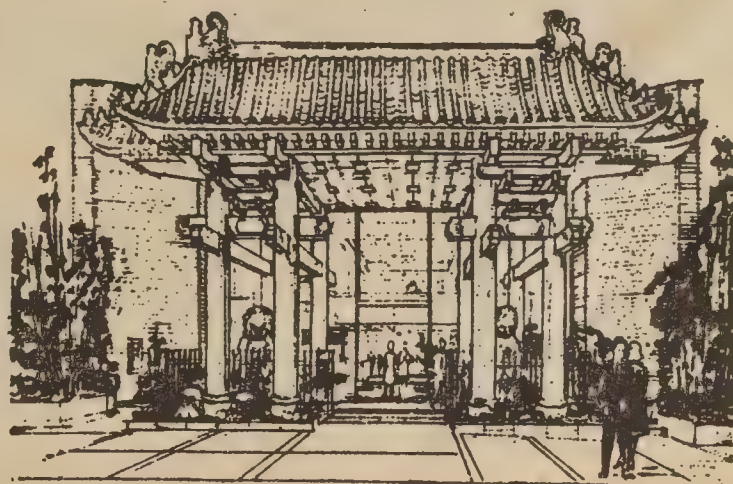
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At the Chinese YMCA annual meeting...
Gra-Y Boys Lester John, Kevin Fong, Gordon Hum, Tim Chang, Alan Wong presented a song with their Kazoos. (Photos by Ed C. Lee)

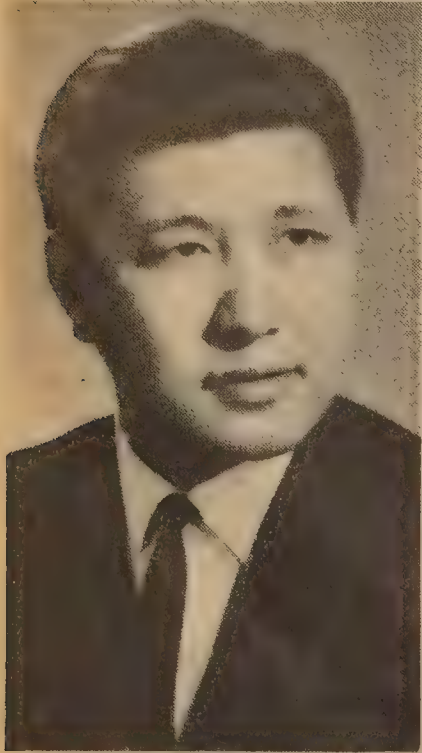
(右) 青年會一九七零年
年會當中，由該會小學組
組員音樂助慶。



(下) 舊聖瑪利
教堂服務社會七
十五週年紀念，
余河校長致送書
軸與法士者羅神
父留念。
(李少吟攝)



(左) 市連拿中
華會館新主席李
福照。



SALINAS — Tommy F. C. Li
was installed as president of the
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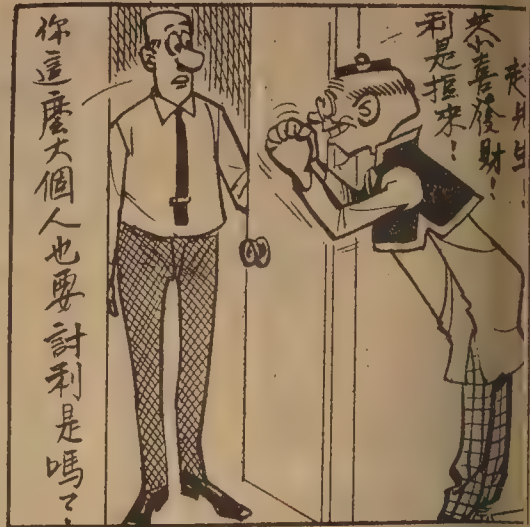


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如果你認為所領受之補助金，比你應領受者為少，此即所謂「領受不足」，倘有此情形發生，很可能由于社會工作人員或書記打字人員之錯誤，經發覺之後，你應該即刻申請補回，少給部份之全部損失，將即補回給你。

但當你所領之救濟補助金多過于你應領之數目時，此或亦由于社會工作人員或其他錯誤，你所領之較多部份，將由你之福利金內扣除，假如有此情形，多領而故意不予報告，如此積聚下去，可能使你之兩個月救濟補助金，停止發給。

補助金扣發

貧苦兒童補助金之支票，通常在每月之一號及十五號寄出，但若發覺有問題時，則可能延擱寄出。有時認為該項救濟補助金之數目，將來可以扣除調整，則該補助金之支票，可能不致延擱寄發。

倘你的支票被延擱寄發，社會福利局將有通知書寄你，並將於三十日內調查完竣，若你之領受資格未有問題，支票仍將繼續發放。

欺詐之處置

任何人倘故意偽造證件，或有假報行為，欲以騙取社會福利補助金，即構成一種欺詐罪，倘明知其不合資格，而仍去貪心領受，或明知其所領之補助金過多，而不予報告，亦為一種欺騙行為，又如收到兒童父親之津貼，或母親已育工作收入，而故意不報，亦屬違法。

貧苦兒童家庭，如有家庭收入，或其他格外交收入，應即向社會工作人員報告，否則經發覺後，將依法追究，如發覺確實有欺詐行為，將送交地方法院辦理，社會福利局本身亦設有調查組，對各種可能的欺詐案，進行注意調查，有時有某些疑問，社會福利局亦可能至你處查問，他們通常携有身份證，假若到來尊處訪問，請你給予合作，以便解決問題，常有某種誤會，一經查明，即告解決。

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受助貧苦兒童之父親或母親，最好能夠工作，或參加訓練，藉使補助家計，母親工作，則以不妨礙照顧兒童為原則。父親工作，倘工作條件對渠本人有害或離開城市，交通費發生問題，或工資較其住地為低，渠亦可以不接受工作。

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(連載)
(小說)

長相思(四)

敬周

前文提要

老華僑李福炎回港尋妻被騙，損失半生儲蓄，他不僅受騙一次；以後仍因找尋妻子的事情，在上別人的當……

「既然這些事情一再，再而三的發生，爲甚麼你還要上他們的當？」我問。

「你局外人又那裏知道我的苦衷呢？」李伯無限委屈地說：「我這條光棍在金山捱世界，爲的是甚麼？還不是期待着妻兒團圓嗎？錢財身外物，如有人說要報訊，就算是騙我，我也寧好信其有，不可信其無，否則走漏了一個真消息，我會終身遺憾的！」

「你真是一個老實而又深情的人！」我脫口而出的讚嘆着。

「唉，他輕啣了一聲，「我這輩子只接觸過一個女人，她後來便成爲我的妻子，雖然二三十年離散了，但她的音容却永留在我的心裏，我相信她一定還在人間，我們也一定有團圓的日子。」

「好，讓我們乾杯，預祝你妻兒團圓！」我爲了沖淡當時陰暗的氣氛，擎着酒杯邀飲。

「酒逢知己千杯少！謝謝你。」

他又盡了一杯酒，無疑地，他有點醉意了。

「你不要看看我妻子的照片，

尋人廣告的報紙上還有一張，她年青的時候，是我們鄉間有名的靚女呢。」

不等待我說可否，他逕自回房去，腳步有點斜歪，我只得扶着牠。

回到他的房裏，他從抽屜裏檢出一份灰黃色的舊報紙來，上面有紅水圈住了一段尋人廣告。

上面寫着：「李福炎，廣東台山人，早年經商美國，留下妻雷明月及子李少強在台山原籍，抗戰期間，不幸於離亂中失踪，至今數年，了無消息，不知流落何方？福炎今自美返國，亟欲與妻兒團聚，如有四方君子知其下落，帶引報訊者，致酬一千元，決不食言。附相爲雷明月及子少強合攝，報訊處，本市萬國旅店三零五號房。」

我細看那附在廣告裏的照片，一個年約二十五六歲的少婦坐在一個茶几旁邊，几上放着一瓶菊花，還有兩本綫裝書，靠在她膝旁的是一个年僅三四歲的小孩子，頗爲神氣地瞪着眼睛。那個少婦的樣子相當秀麗，但對我來說，則似曾相識，而且那個小孩子的印象，在我的腦子裏也留有個模子，把兩個人聯想起來，又把雷明月，李少強，李福炎這一堆名字玩味一番，我便像觸了電似的。

「難道是她？」我自己問自己。

大約李伯看到了我臉部表情有點異樣，更問：

一個年青貌美的妻子呀？」他縱聲笑了起來：「在她拍這照片的時候，我也還不是一個老頭子呢！」

在他的笑聲中我如夢初醒。

「不，不，」我急急的要掩蓋我那份不安的情緒，「因爲聽了你的故事，再對照這幅相，又看了這段尋人廣告，我覺得你真是一個多情的人，使我深深感動。」

「老余，你這句話便值得多飲一杯！」

果然他倒了滿滿的一杯，一口氣灌了下去。

「當別人聽我談及這段過去的時候，他們都在笑我，你却同情我，好，知己，知己，陪我飲杯！」

這時，罇子裏剩下來的酒不多了，他倒了一杯已成空罇子，於是便站了起來，準備回房取酒，我忙阻止他。

「我不能再喝了，你隨便，改天再飲過！」

「那我不客氣了！」他說完，又盡一杯。

看樣子，這時他的醉意更濃了，眼睛有點不安地望着我。『你替我收藏好這張報紙吧，』他說：『我或者有點醉了，怕胡裏胡塗塗失掉了她，你明天交回我好不好？』

我點點頭，他連自己也認醉了，只得把他送回房去。

把「杯盤狼籍」的桌子整理一下，坐下來，再拿起那段尋人廣告的圖片看看，心坎裏的往事都兜上來了。

我不再懷疑，十分肯定地答覆自己：「就是她！」她是我一段回憶裏的主角——

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太平山下萬頭鑽動

余卓雄

想當年還不過是一個無名的荒島，冷落地散居着不明來處的打漁人家和樵戶。最早的炊煙加重了朝霧的迷惘。雲梢間，隱約窺見望夫山頭的巨石，凝結了古來村婦幽情。也說盡了中華河山的悲歡離合。因為在一夜之間，掛滿了米字旗的軍艦和商船破浪而來，遮蓋了破爛的布帆桅桿。一片殺氣！把若干朝代以來的寧靜嚇得雞飛狗走。這是一八四一年的香港。

雨過天晴。一百年後的香港成了幾百萬人的避難所，這也許是星家從未夢想過的。而香港能夠移山倒海，把四百平方公里的海島填闊，又把一百萬流亡的老百姓安置在屋簷下，也算是一件功德。時勢英雄，維持此地的微妙作用，每一個市民都盡了最大的努力。然而「有酒今朝醉」的哲學却普遍了。看那飲茶的習慣，是缺乏不了的日課。大廳堂里一望無涯，全是飢餓的人羣，一清早便各佔了地盤，遲到了的便在別人桌隅寄「坐」，倒也相安無事。我回去有一個慾望是對「吃」放任一下。牛排馬鈴薯不是我愛好，還是清茶白飯開胃，認識我的朋友都承認我多麼需要增加體重，所以我特別放懷，從北方的小籠飽子到羊城禾花雀，還是故鄉風味，不覺便重了半磅，可是到了韓國又減輕了，這是後話。

在港九逛馬路是一項戰役。大部份的交通燈是給駕車人看的，要想知道衝鋒的車輛何時停止攻勢，必需知己知彼。朋友授給我一個錦囊妙計道：「只管放胆行過去，要從容就義，車自然會繞你而過」。我才是第一次嘗試，幾乎喪生輪底下。就算在行人道吧，想順利地穿過那人的長城也要有一套眼快腳快的架步。「提防小手的標語」使人驚心動魄。紅色的雙層巴士中疊滿了人，車身被壓得離地只有一尺幾寸高，在轉角的地方幾乎倒塌下去。值得頌揚的是計程汽車，每分鐘都有幾輛在身旁掠過。我實在不知道我是否有「金山伯」的外型，一連很多次在茶樓和汽車付賬時自動加上了百分之十五的小賬，也得不到一句「承惠」，甚至不屑一顧，以後便索性不給了，省得別人背後譏笑。

香港人的午餐是從十二時半到二時，一個電話也可以使人把一碗湯麵送上門。我在美國過慣了一面咬三文治，一面工作的資本主義社會生活，對此大表羨慕。雖然一般市民在午後勞作至夜，但他們的耐勞却帶來了香港的繁榮。這裏是亞洲的共同市場，價廉物美，再沒有可出其右的地方了。

照我觀察，香港的華洋共冶一爐形成其獨特的性格。女兒們在看電視「我愛露絲」的美國節目，露絲說的是廣東話呢。不禁嘖嘖稱奇。天星碼頭那些「請行快的」的告示已經除掉。船一靠岸，前浪推後浪，不由你不「行快的」也，又何必多言？在另一方面，說英語的人更多了。大戰以後，港人原分海派粵派。然而現在都同化了，隨着而生的是香港在國際上的抗衡。漫步尖沙咀和中環，那最表現東方女性美的旗袍已不多見，因為西服方便舒暢，使這一個地區本來的情調盡失。

我在夜的灣仔蕭瑟球場舉行露天佈道大會。要把人從四方八面的麻雀牌聲中帶進屬靈的氣氛可不容易。有人在我耳畔說：「這便是電影故事『蘇絲黃的世界』產生之地」。我大畧聽見過那一個妓女和美國人的戀愛紀述。看看台下人頭鑽動，估計有一千二百人。有掛木屐的店員和穿着整齊的中等階級；有短衫褲的女傭和家庭主婦；也有成羣而來的青年學生和互相追逐的兒童。一片騷亂的談話聲，掩蓋了我們一百人詩班的歌頌。在一角有個用電光管織成「出路」二字的示牌在閃耀，心想多少人在這裏尋找人生的出路。到證道完畢時，有一百三十八位勇敢地穿過人叢來到講台前，表示他們對上帝的決志。

因之我很難忘記那些深情渴望的眼睛。我洞悉那藏在他們生命中心事。那晚上我帶着疲倦的身軀離開這個品流複雜之地，似乎還聽見小販叫賣的呼聲，代表了人求生的意向。渡海輪中，看港九夜景，真是美絕。無怪乎大英帝國仍以此東方之珠自豪。海水拍擊着船身，好一首晚秋韻詩！三藩市雖有金門橋可以誇耀，但人坐在汽車里疾馳而過，反失去欣賞洋海曠放之情了。

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(七) 殺虫劑沉澱經由食物而進入人肝，可能使普通藥物傷害肝臟，增加肝癌危機。

由於人口增加，城市集中與工業發展使自然環境受重大破壞。科學家預測：

(一) 十年之內城市居民要戴防毒面罩，始可以生存於城市污濁空氣中。

(二) 十年之後，污濁空氣與氣溫劇變，可能使美國一部份城市人口

顯然，此種問題重大，尼克遜總統在國情演辭中，即謂七十年代當今，僅次於世界和平之主要問題，當如何糾正過去破壞土地，空氣與水源之缺點。總統提示五年撥款一百億元，

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足球之推拉，適足以見

本問題之重要性增加。

惟科學家研究則更

進步，科學家稱此種問

題研究為生存科學。人

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必需。達爾文論生物原

始，謂適者生存，人在

不斷適應環境，使大自

然失其平衡，則所謂人

類戰勝自然者，無異自

掘其墳墓，此誠為一新

耳目之論發人深省。

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遜，以著作「寂寞的春

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答問

答問

虛構故事

(問)小兒九歲,常說大話及在不必要情形下虛構故事,未知他的心理是否正常?

(答)在兒童成長過程中,多要經過愛好幻想及編造故事的一段時期。這裏有着多方面的原因,如一,藉以滿足自己之創造及幻想慾。二,藉以逃避不適己意之現況。三,藉以增加在同伴中之威信。四,藉以反抗長輩之教導等。

一般來說,兒童虛構故事之現象極為普遍,父母無須過慮,唯應善用機會妥為教導,若子女以謊言來逃避責任或損害別人時,家長應立即責備并指明其嚴重性。

腳踏實地

(問)我是某校學生會職員,近年來會中工作甚為難做,因為同學大都不合作,使我覺得十分失望,我們的會址需

可是都因為到會人數不足無法討論表決,我們的學生會會友不少,每月例會總不見他們來。但每年年會舉辦舞會時,他們必到。而且各帶朋友來。擠到屋子裏水洩不通,我原意不欲再做職員,但他們又選我下屆連任,灰心之餘,特寫此信望先生有所指導。

(答)青年人出來社團服務,應腳踏實地,不宜心存妄想,你說同學們只來跳舞而不來開會,因而心灰意冷,我看這問題不在同學們對會務是否關心,而是你未能認清同學會所負之責任和所處境地之故。因為在任何團體中,都有服務的人少,愛玩的人多的現象,若有一團體開會務例會時數百人到會,開聯歡會時只來了三數個人,這才是反常的怪象呢!

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啟

富有中國風味 的畫家 馮友 YU FONG

要西洋畫有中國民族風格，要中國畫有時代氣息，這是現代中國畫應該走的一條路，否則西洋畫盡量西化，看來也不像是中國藝苑泥土裏所長出來的花草，而中國畫一味直追唐宋，也不過成爲老古董，失掉時代面目。

西洋畫家馮友，正走著一條中國西洋畫家應走的路，在他的作品中，他保持了西洋畫優秀的構圖和筆法，但却充滿了中國的感情，鄉

音觀 "Gwan Yin"



會秋 "Autumn Meeting"



土的芬芳和古典的雅緻。

馮友模索這條路，可也費了不少心血，化過好多不眠不休的日子。他出身於台北師範大學的藝術系，同時學習國畫和西洋油畫。國畫師承山水畫大師黃君璧，油畫則列廖繼春和陳慧坤的門牆。來美後，入印第安拿大學唸美術和電影系，對視影有了新觀念，然後把這觀念溶入他的畫裏，所以你欣賞馮友的作品時，第一個印象是「與眾不同」。

「與眾不同」便是個人風格，一個藝術家的風格，一個藝術家的風格，便會淪爲畫匠，匠氣與靈氣在藝術圈裏真是不可同日而語。

馮友會從事臘染，他悟出了中國古董瓷器「裂紋」的典雅，更應

用了這一「國粹」作爲他寫畫的背景，而中國山水畫的飄逸美，和敦煌壁畫凝重美，他都能掌握運用。在他的一幅作品「梅花」裏，你還能看到西洋畫所罕見的「枯筆」與「溶筆」，這是國畫的筆法，放在西洋畫裏便會造成空靈朦朧的美。

使用國畫筆法於西洋畫中，每限於「油彩」過於凝固，現在馮友使用 ACRYLICS 油彩，流暢多了，更能使畫家得心應手。

馮友畫廊在都板街八三八號，除了陳列他的作品外，並展覽了許多自由中國現代畫家的作品，他經過了這麼多年艱苦奮鬥，現在可以微笑了，因爲他的作品都會爲歐洲美洲甚至南非洲澳大利等地愛好藝術人士所珍藏。

YU FONG Born 1930 in Hopei, China. Studied at Taiwan Normal University, Republic of China and Indiana University, Bloomington, Indiana

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(歐陽國權攝)

台後，却在台中跳下，十分民主自由作風。

※過在選美小姐的

髮型，似乎都一致，今年則為自由式，各適其適，其中以陳秀清的髮型最新，是編辮子翹高式，配上她黃金膠片旗袍，一出場即獲喝采。來自二埠的鄭翠華髮型，可稱之為二埠式，梳髮略遮面頰，過去女皇梁雁玲，黃珍瓊，都同一髮式，均來自二埠。

※智能測驗的中英

文問答，諧趣百出。劉美芳粵語最流利，一開口便獲掌聲，五位北國佳麗都說國語。在英語問答中，各顯機智，大致上都答得不錯。

※問李金燕享受做

女人的好處是甚麼？她說，第一有男性尊重，不愁無約會。第二，女人是未來的主婦和母親，這才是最最重要的一部份。問陳秀清學校教育最重要一科是什麼？她答是歷史，因為歷史有鑑往知來的作用。

※英文問答中，會

有兩位候選小姐強調男人，一位是楊永麗，問她登上月球第一件事是什麼？她說要看看第一

※選美會雖有評判

什麼？她說要看看第一

個男人，另一位是劉愛蓮，問她什麼才是圓滿的約會，她認為第一件事，要對方是男人。

※劉漪曼來美的時

間很短，所以問她：「如果一個男人要求和你不結婚，他不懂國語，你不懂英文，怎辦？」她答得十分精彩，她說：「我會用眼睛回答他。」

※有心水清的觀眾

，於女皇公主選出後表示，大年選美利於單數的小姐，女皇為五號，三藩市華埠小姐為七號，才藝小姐為三號，第一公主列第十七號，第二公主列第十一號，僅第十六號和二十號。

※今年賽美小姐所

穿的泳衣為粉紅色，各顯身材，有人認為劉漪曼的身段最美，她的體重是一一，三個第一，過去她在台灣會膺「時裝皇后」，如今又是第一公主，還有個第一呢？也將在她前面等著她了吧？

※選美會雖有評判

什麼？她說要看看第一

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※黃銀鳳穿的旗袍

便綉有一隻銀鳳，這是她的標誌，她表演「中國嬌娃」舞，有一字馬，柔腰，單手翻身等動作，觀眾大為喝采。楊永麗表演書畫，畫了一個扇面，當場送給嚴泮欣律師作生日禮。

※由於計分時間頗

長，舞台節目便由華里斯樂隊演奏，使觀眾不致冷場，而陳子榮也在這段時間裏唱了兩支歌，十分動聽。

賽美走筆

金山客批世情

權威服裝預言家于列治會預言六十年代女性泳衣盡量減少布料，卒如所言，流行三點式「比基尼」泳衣，現于氏又預言七十年代泳衣將減少布料，至暴露到不能再暴露為止，而最大特色，男女將以光頭為尚。

金山客曰：世界變矣，人類所追求者本為「豐衣足食」，而科學越昌明，人類所穿愈少，而所食又以代用品為多，究竟人類進步乎？退步乎？

加省檢察廳長連治年屆六十五，行將退休。

金山客曰：連治姓氏，英文為LYNCH，義為「私刑」，幸勿望文生義為盼。

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慶會

(上接中文版首頁)

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乙：咁講你確係牛精喇。
甲：點解啲？
乙：噃，你姓趙，老婆姓李，一開口就「趙你」，咁重唔牛精？

女皇舞會於二月十三日下午七時在下埠皇宮酒家舉行，一項別緻的獅子狗展覽剛好配合「狗年」，展出地點在今馬多學校，時間為二月十四日上午十時至下午二時。

今年的擺街會分別在天后廟街和花園角舉行，由華埠北岸區青年協會主理，攤位包括食品，遊戲，展覽，娛樂等項，為了維持秩序，新年擺街會組織了一個委員會，有安全，巡察，裝置等科負責人，並將出動一百二十五人為商會巡遊服務，每人獲酬五元，撥作擺街會經費。

慶會展覽場有幾個

攝影展覽在國民中央儲蓄貸款會，由華藝攝影學會主辦之全美華人攝影比賽，彩色組冠軍季軍三獎，均為黃炳所得，黑白組冠軍為方群宗，這些佳作都在那裏展出。

古今文物展覽場在中國圖書館，中國名畫展覽在中國藝術館，近代書畫展覽在沙加細度街七二八號。

慶會中所舉行的比賽有兩種——象棋比賽和排球比賽，分別在聖瑪利學校和華人遊戲場舉行。

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根據在美國常見的事，常說的話，常用字，以中英對照編成教材。共三十課，分日常、交際、商業三類會話，另單字及成語連兩千句，插圖千餘幅。③美國名教授講英文，華籍教授。

英語會話

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①先讀一句純正廣州話，跟着讀一句美音英語，學習英語學兩用，不單單本，亦可明白，無師自通。②由淺入深，適合中級程度，學熟後，與西人作日常談話，絕無問題。③共四十一課，課目舉例如下：招呼，問路，家庭，天氣，介紹，約會，結婚，生養，電影，電視，飲食，探病，時事……

美國話

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黃文威夫人曾一九六八年登「世界報」，一九六九年正月搭非航抵美。三位子女本年正月搭日航到美國。每人耗費美金八千元，兩子利學友訂了婚。黃愛娟永係黃文威夫婦女兒，共同謀生幸

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Galileo students walk out



燕金李姐小埠華美全年零七九一 (攝權國陽歐)•清秀陳姐小埠華市藩三年零七九一
Marion Lee, Miss Chinatown USA and Linda Chinn, Miss Chinatown San Francisco 1970 (Photos by Bill Owyang)

華埠街頭春意鬧 紅男綠女慶新歲

(本報綜合報導)
「全美華埠小姐」選出了，正式替農曆新年慶會拉開了序幕。跟著來的是，一連串的美女活動——女皇加冕，賽美小姐時裝表演，女皇舞會等，而以大巡行為最高潮。

賽美小姐的時裝表演，將於二月十四日中午十二時在四海酒家舉行。這項表演會相當成功，餐券早已售光。每年都替慶會賺下一筆錢。

中國手工藝品展覽會，將在郭連蔭太極拳

台灣當局相當重視這一手工藝品展覽，並撥了一萬元美金作經費，參加的九個手工藝產品公司代表人，先携貨品樣本飛美展覽，在新

所。學院舉行，日期由二月十日至二十八日，是慶會中展覽時間最長的會

李金燕陳秀清 分別榮膺后座

代表夏威夷參加賽美，芳齡二十一歲的李金燕，二月七日晚在幾千觀眾的呼聲中榮登「一九七零年全美華埠小姐」寶座，成為一九五八年舉辦此項賽美以來第五位來自夏威夷的女皇。

李金燕是去年檀香山水仙公主，身高五尺四寸，體重一百零九磅，三圍是三四、二四、三五，去年六月畢業於夏威夷大學，唸工商管理系，現繼續在該校唸碩士學位，獲選後她對記者表示：「三藩市的人情太好了。」

被「東西報」召喚出來的陳秀清(見東西報四卷一期)在同晚榮膺「三藩市華埠小姐」，在十七名賽美佳麗中，有六名代表三藩市，

陳秀清獨佔鰲頭。她現在三藩市市立大學唸「廣告藝術系」，亦曾在中華中學肄業，身高五尺四寸，體重一百一十磅，三圍是三四、二四、三五，她是一個富有藝術氣質的女性，對中國民族舞蹈很有研究，是一九六八年全美華埠公主陳秀鳳的妹妹，當選後，她激情地對記者說：「請替我謝謝東西報各位朋友和讀者的鼓勵！」

榮膺第一公主的是來自羅省的劉漪曼，第二公主是來自夏威夷的劉愛蓮，第三公主是來自美京的吳筱英，第四公主是來自二埠的鄭翠華，才藝小姐是來自羅省的劉美芳，她表演的才藝為絲帶舞。(選美會詳情報導，請參閱「賽美走筆」)

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